THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered."—Isa. 29: 9-10.

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THE SACRED PRINCIPLES OF LIFE.

Whether in these times of belligerency any topic save that of war will command either reading or reflection is almost questionable. The general mind is so wrought up, so absorbed as it were over "a storm in a teapot," that literati and illiterate, priest, and people, are all on the *qui vive* for that "and nothing more." Yet the interests of humanity are still as varied, as deep and broad as at any period of greater or less excitement, and some would no doubt question whether wisdom could become so infatuated as to subordinate the greater to the less, the eternal to the transitory, or the quarrels of nations—whether intoxicated with a hundred years' success, or ablaze with partisan excesses and in dotage after centuries of rule and wealth have "vanished like a dream of the night." The conservative, well balanced, intelligent observer sees that there is a director of the storm, that beyond the fleeting passions of man (right or wrong) there is control, and that the "unexpected which happens" to the clearer vision is but the shifting scenes here and there in the great drama of humanity, which move forever onward toward a certain consummation, "whether men hear or whether they forbear."

That this age is to be strangely prolific in changes and events seems to be universally conceded. Men of all shades of opinion, religious to fanaticism and skeptical to a fault, have forebodings that surely bespeak cataclysm and may be chaos, unless the elements of insubordination are checked by a power seen or unseen, acknowledged or otherwise as the case may be. To the former, faith finds its own solution for the exigency; to the latter, human strategy, human wisdom, wealth, might, rule, are the only weapons. These with an innate natural (?) conservatism are all that can be depended

upon when the whirlwind rages and institutions go down with the crash of thunder, until destruction, as in history (sacred and profane) satiated by excess and reft of possessed and maddened element, retires from sheer exhaustion and despair.

Among the striking phenomena of our age, indeed the most astonishing, were those manifestations of profound and continued divine interest in man with which this age and century opened. As a lad, born and reared in a religious home and subject to modern religious dogma and organization, we were continually reminded that we were "living in the full blaze of Gospel day." Years of experience have proved that this was only "a figure of speech," that spiritual and religious darkness was intense; that clouds of surmise, tradition, criticism, superstition, befogged the earth; that "light had (once) come into the world, but that the light had been rejected, inasmuch as some loved darkness rather than light, because their deeds were evil"; that the record of that light was all that was left to man, save the measure of good which is left to him—as the proof of his divine origin and that glimmering of "true light" which "lighteth every man that cometh into the world."

Two days of celestial time elapsed and again the lost or hidden light streamed forth; "truth—eternal truth," was once more declared—not at once, or men only half used to twilight might have been blinded by its effulgence, but soft and gentle as day breaks upon the earth, a brief intimation by angelic visitation. Then, "the Father and the Son," demonstrating that "they lived," and by this, sweeping away the theological superstructure of ages, with all its abstruse, technical, contradictory and impossible theories as the cobwebs are swept from the darkened chamber by "a master workman who needeth not to be ashamed." To those who received this glorious light before its full development, it was the key of knowledge; God lives, revealed the secret of ages; it was a demonstration, often imagined, hoped for, prayed for, believed in, but deemed unproved and unprovable by religion, and only inferred by science. The grandeur and magnitude of that revelation is hardly comprehended by the Latter-day Saints, and like the "little leaven" it is barely beginning to work in that "barrel of meal," the world. It is a glorious theme for the poet and prophet, for the spiritual man and the moralist, for the student of human nature and its philosophy and value; and for the seer who would pierce the mysteries of providence and the destiny of earth and its associated myriads. It is the entering wedge which, when driven home by future revelation and almighty power, can only explain and make comprehensible the universe of God.

From this great central truth, radiates all collateral truths, yet so natural is their order, so harmonious their unity and beauty, so far-reaching their potency and influence, that the most profound thought must return through the eternities for contemplation. And yet their development is so consecutive, so gradual and simple, that to use an old expression "the wayfaring man though a fool need not err therein." Bring home to a human soul or consciousness this fundamental truth, which testifies to its own secret feeling and deepest thought, and you turn

the tides of life into richer channels. New aspirations and queries arise as to the relationship with God and Christ, and faith springs to a comprehension that He is "the God who made the heavens and earth, the sea and the fountains of water"; that He is "the God of Abraham, Isaac and Jacob"; that He is the Creator—nay, "the Father of the spirits of all flesh"; and that this involves the responsibility of relationship; that this God is not only a God of personage—a living God, but a God who is interested, who can hear, who can answer—the God of individual man, as well as of the Lord Jesus Christ.

Faith grasps ardently this position, yet acknowledges discrepancy; and the thought of pre-existence steals in upon the mind, with all its associations, education, opportunities and knowledge. This life seen as a probation takes on new glory. It becomes a school, a mission, an avenue for experience, for trial. The idea of purpose, of exaltation, follows, for all analogy shows that "like begets like," that possibilities are enormous, but that "the flesh is weak"; that sin is the heritage of violated law; that the infinite Father's wisdom hath provided a remedy—a way of escape; that a Father's prescience will and does comprehend the situation. Thus faith, humility, inspiration, point out the stages of a spirit-influenced life.

Even bold reason would discern the order of revealment thus far at least. Faith and repentance are like "the Siamese twins," united together as the fruition of life by the ligament of spiritual thought, and to that thought there comes conception of order, system, purpose, power, such as is finally found in the mission, message and Gospel of Jesus Christ, who was "the One" associated with the Father in this exposition of salvation in the meridian dispensation of time, as it was from them to the Prophet Joseph in "the dispensation of the fulness" thereof, as understood by all believers. In this systematized form, faith is seen to be a principle of eternal potency; repentance from a sense of relationship and overpowering weakness takes on new features; sense of sin finds remission in the waters of baptism; cleansing in "the laver of regeneration, under new conditions, makes the humble convert, a new creature in Christ Jesus"; and to impart unto him special power there is communicated that monitor and friend, the indwelling spirit that the excellency and power of the great salvation might be of God and not of man. When to this is superadded the organization of "the Church of God and Christ," with its advisory, corrective and restraining wisdom, with its gifts and blessings, its helps and governments, its Priesthood and supervision, what could be created or devised more worthy of being called "the everlasting Gospel" than that which has been restored to the members of the Church of Jesus Christ of Latter-day Saints?

How grandly these giant columns of eternal principle tower above the religious architecture of uninspired men! Beautiful, symmetrical, consecutive, natural and orderly, every truth in its place, nothing forced, nothing crowded in, nothing superfluous, nothing to be unlearned, nothing to be superseded or overthrown—they are certainly in their present stage exhibiting the affluence of divine wisdom; the essential genius of religion as found in unsophisticated man, rejoices in them; there is aliment for all,

milk for the spiritual babes in Christ and strong meat for those of maturer years; truth easy of comprehension and graded lessons for the improvers, problems for the wise, and solutions for the faithful, until by translating any task from day to day into actual, positive, rounded life, we approximate through what can be learned and practiced here, unto "the Church of the first-born and the spirits of just men made perfect."—N.

A LECTURE OF THE LONG AGO.

Published as a Memory, Historic and Informing.

[*Continued from page 214.*]

The storm came, and neither "Mormonism" nor the "Mormons" were swept away by it, it proved, indeed, to be a needed blessing, and gave means which was used without stint for the gathering of many thousands to these valleys from every mission field on earth. This re-acted again upon the merchants, giving them more patrons, and so increasing their numbers also; yet new and old continued the same routine of underhanded and public opposition, until "counsel" from the authorities of the Church went out that it was advisable for the people to sustain their friends, and thus sustain themselves, then the tide of trade turned in the direction of the few rising merchants who were of the people, those whose interests were identical. It is almost impossible now to realize the power that went with such counsel; but so it was, and if the "Mormon" merchants had not been blinded by success, if they had but advised moderation, if they had but considered public sentiment, which many a time has proved that it will endure more from an understood enemy than from a supposed or real friend, their commercial and financial supremacy might have remained in individual "Mormon" hands even to this day! The ever-jealous watchmen were upon the walls, however, and Providence was so shaping ends that financial salvation was almost at the very doors. Consider in the light of present experience some of the prices paid for merchandise in the then (to dealers) veritable golden days. Think of 75 to 100 cents for a pound of sugar; think of $5 for a pound of tea; think of 75 cents to $1 per yard for domestic, and 50 cents per yard for print; think of $5 for a spade, a shovel, an axe; think of $1 a pound for nails when you had to build a house, and 50 cents for every light of 8 by 10 glass; how in the world the people lived and flourished is one of the mysteries of that half-forgotten past. $75 for a plough was only a suggestion of grasping avarice which laid its unrelenting fingers on the bone and sinew of a long-suffering and almost uncomplaining people; and even now there are apologists for these prices, some who claim that freights were immense. True, sometimes they were, but often enough men who freighted for themselves sold their wagons and cattle for more than frontier cost, and Indian difficulties (which were mainly imaginary) could really be left out of account in transportation.

Observations made during those times also demonstrated the demoralizing influence of the trade, how it fostered avarice and selfishness, how buyers were looked upon as persons to be plucked. This is illustrated by

a little personal experience. One who had been merchandising solicited a purchaser for his stock. Being considered an unusual circumstance, the query was pressed as to the reasons for selling out, and after some reluctance the reply was given: "Well, whenever a customer came into my store I never expected to see him again, and I always got all I could out of him. I have done this until I can't do it any more, and now I want to sell out." The goods were bought, but the seller now lives in comfortable circumstances, on means partially thus accumulated.

It need not be assumed that all the early merchants thus acted, but it is not supposable that any single one was so scrupulous in trade, so sensitive to right, so penetrated by the spirit of brotherhood as to ask himself in a deal "now what is the very lowest I can afford to sell this article for"? The query was mainly, "what is the most I can get for that which I have for sale? How badly does the buyer need it?" Then when it came to barter, when grain, wood, butter, eggs, etc., was the currency, far too often the merchant placed not only the price upon his goods, but he also put the price upon the product of the farmer's toil. Between the two, "the upper and nether millstone," labor was almost ground to powder.

Nor need the audience consider that this feature, this individualism, this selfishness, is confined to merchants, it belongs to man, and when there is a disposition or necessity to dispose of land, of wood, grain, stock or labor, particularly to an unsophisticated emigrant, a new arrival in Zion, could not many of this class really say in virtue of experience, "I was a stranger and ye took me in!" Human nature, human weakness, to get the best of a bargain, to trade without reference to justice, to conscience, to righteousness, is vastly more common than it needs to be.

The people of Utah needed at that time financial and commercial salvation, and this impressed for years the authorities of the Church, when "lo and behold," there was tidings of change—not change alone, but really revolution, the dream of the pioneers was about to be realized, the far-reaching suggestion of the first Legislature was not only agitated but determined upon. The building of the great overland railroad had become a political necessity, Congress had made grand *largesse* for its construction, speculation and enterprise had actually inaugurated the grand and stirring scheme from the Missouri river and from the Pacific coast, rival companies had commenced the giant work, until it culminated into an almost superhuman race for control of the largest possible length of road. By unparalleled effort and sectional labor the rails began to be laid down at a rate varying from one to three and four miles a day. Rapidly the intervening space was diminished, finally the last spike was driven, the Atlantic and the Pacific coast was married, the union welded by "bands of iron and bars of steel," the locomotive re-echoed in the hills, passenger and merchandise traffic swept from sea to sea, and the great overland railroad became an amazing—an accomplished fact! The pioneers in their tedious march had their dreams of such a consummation, and to beguile the monotony of that weary march they had by the theodolite and roadometer measured the swelling miles, all the country had been noted us to its levels, its passes, and its possible resources. Congress was petitioned for such a road by the

first mountain legislature, and now after many years and in the footsteps of a mighty host, the dream was finally fulfilled. The leaders of Israel during these years of residence on the backbone of the Continent, had never lost faith in manifest destiny, and to bring to pass so grand a scheme they were ready contractors for the people, as they had previously been in building the forerunner, viz., the overland telegraph.

At the same time they also understood that great changes would inevitably follow in the wake of the road, others were everywhere essaying the role of prophet and looking confidently for the overthrow of the peculiarities of "Mormonism," if not the entire fabric as the most sanguine thought! But President Young and his associates were more than equal to the occasion, and the invasion of an asserted enemy proved only to be the unexpected friend. To be sure there were possibilities of evil and promises of good, it was only a query as to which should predominate and minister to the best interests of the masses. The promises of good were great reductions in the prices of needed merchandise, the facilities for general intercourse with the world, enlarged opportunities for the sending of swift messengers to the nations, and the probabilities of an increase in the gathering of Israel. Consider for a moment this last question. When your lecturer left England, returning from a late mission, he had charge of some 735 souls, who made the trip in about 18 days, and some companies had exceeded that or had made better time. When we, with thousands of others, first came to Utah, from six to eight months was far from uncommon, and many of the *et cœteras* of those times are yet fresh among the memories of the past. There was the sea voyage in a sailing vessel, the journey up the Mississippi from New Orleans, the long, long drive and walk across the great plains, the driving and guarding of cattle and camp, the gathering of wood and buffalo chips, the cooking, baking, washing and mending, until everything was worn out, and the fragment garments lost all semblance of their former selves. Now there is clothing enough brought into Utah with every company to pay for the entire emigration, and the Saints coming earlier in the season, as a rule, are able to frame their own nest of comfort ere the advent of their first and once unwelcome winter. Ah! the road, the great highway, was a beneficent institution for the poor of Israel, and Utah Territory owes a good deal of its prosperity to the arrival of the iron horse.

Glance for a moment at possible evil; facilities for Israel also meant facilities for the Gentile, meant opportunity for the speculator, the trader, the adventurer. These noted this growing thrifty community, had pondered on their necessities, and understood also the staunch honesty and integrity of the masses. Without a barrier, not Salt Lake City alone, but other leading cities and towns—every village and hamlet would have found its mercantile necessities supplied by strangers. These would probably have swarmed like the locusts of Egypt, and among an unsophisticated people would have extended a large share of credit. A community wanting everything with such offered and pressed opportunities would have been an almost unmixed evil, and not unlikely the homes, and farms, and stock of the community would have been jeopardized by possibilities of

this character. There would have been an opening for this class of citizens (the trading class) because "Mormonism" had not gathered that element within itself, it has not taken the merchant and the banker, the statesman or the man of letters, but God hath taken the poor from among men, the laborer and the merchanic, the farmer and the factory hand, and hath made them a nation of kings and priests. Still more, this everywhere present class of outside traders, would likely have plotted against the best interests of the people, they most likely as their predecessors did, would have gone against the local institutions, and friends, and religion of their patrons, and a condition of commercial and financial slavery would have been the outgrowth of the conditions.

Well, but says one, how do you know that the people would thus easily have given way to their desires and needs? Why, because every day demonstrates the susceptibility of the majority, you let a sewing machine agent, a seller of organs, or dealer in mowers, reapers, wagons, or threshing machines, or trees, come into your town, and with glib tongue point out the quality of his wares, and picture your condition, and the work is done, particulaly if there is "no money wanted down," he will find victims everywhere in abundance, indeed the whole territory groans under the incubus of debt, because we cannot resist the temptation of an enterprising agent, and hope is so largely developed, that "we are sure" we can pay for anything in one, two, three, or four years, and many have given their note of hand, and concluded when that was signed, that the coveted article was paid for, and that no day of reckoning would ever come. Oh! this fatal facility for getting into debt. I am reminded here of listening to one of our brethren some years ago, who, when speaking from the ward stand said, "Brethren and sisters, when I came to this country I had hardly a shirt to my back, and look at me now, I am two thousand dollars in debt!" These opportunities were not ours in the old world, week to week was all, and beyond that "our uncle" was always ready to accomodate us, if we had anything we could pledge.

[TO BE CONTINUED].

A LIFE WORTH LIVING.—"I shall show you a life worth living. A young man says: 'I am here. I am not responsible for my ancestry; others decided that. I am responsible for my temperament; God gave me that. But here I am in the afternoon of the nineteenth century, at two years of age. I am here and must take an account of stock. Here I have a body which is a divinely constructed engine. I must put it to the very best uses, and I must allow nothing to damage this rarest of machinery. Two feet, and they mean locomotion. Two eyes and they mean capacity to pick out my own way. Two ears, and they are telephones of communication with all the outside world, and they mean capacity to catch sweetest music and the voices of friendship—the very best music. A tongue, with almost infinity of articulation. Yes, hands with which to welcome, or resist, or lift, or smite, or wave, or bless—hands to help myself and help others.'"

THE best preparation for behaving right is to think right.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 11, 1901.

AMONG THE CONFERENCES.

THE week-end excursions from Liverpool furnish ample opportunities for business men, visitors and others to accomplish what in the ordinary course of things would be impossible. "42" has taken advantage of these "many a time and oft," in fact the last three Conferences, Grimsby, Sheffield and Nottingham have been fitted to a charm, the only regret (financially) being that the entire series can not come under the same accommodating arrangement; but no—not even in England can everything be in harmony with every personal necessity or requirement. The weather was fairly fine as President Lyman and the scribe started for Nottingham on the 23rd of March, but the cold increased as we neared Sheffield, *via* the Penistone hills, and evidences of snow were yet visible—having fallen since the trip of a week ago—behind the walls and fences, in the ravines and higher up, as from one station to another, we go to an elevation considered great in England, if dwarfed to insignificance by our own gigantic upheavals, which seem to pierce the skies. Our train was "fast." We hardly realized until we dashed into the clean, commodious, beautiful, nay, striking new station, which, on our previous visit, was hidden by the usual high boardings common to building operations here. President Walker and Elder Sanford gave us hearty greeting, and a *long* walk brought us to the old quarters on the boulevard "Radford," where we had lunch, but were soon off to the appointed entertainment, where a good audience gathered and a good program was given, much of the talent being from outside friends, which was very suggestive as well as gratifying. Then came the *third* long walk for needed rest, preparatory to the coming morrow.

The morning gathering was good, the Saints and Elders had laid themselves out for a good time, *and they had it.* Refreshments were handy and reasonable, so the majority sat down and enjoyed themselves together. It was a time for reminiscence, congratulation and consecration, until the chimes said 2 p.m., and everybody was in their places for the services which were eminently satisfactory to all present, everyone seemed in the mood for receiving the word, the singing was hearty, speaking excellent, and the appetite, mental, spiritual and physical, were each catered to in a way to be enjoyed and long-remembered. The evening services continued in the same mood and strain, and at the close it seemed a difficult thing to separate and leave the hall in accordance with the the terms provided. In the interval of meeting Presidents Lyman, Walker and the scribe had an

hour with Brother and Sister Hansen, and afterwards the blessing of administration was given to our devoted Sister Wells, who with her husband are longing for their return to Zion. A very fine Priesthood meeting was held on Monday, which continued until near train time, when universal greeting and warm hand-shaking was indulged in until we could barely find a seat in the crowded corridor train, which rattled off as if anxious to escape the snowstorm which had settled early in the morning over Nottingham, and covered a good extent of country, making quite a contrast between the outlook then and that of a week ago. Then the air was clear, the sky blue, the landscape green and glistening with promise in the evening sun; now it was raw, and to the summits of the sweeping hills the white covering gave a wintry appearance, and a shock to the farmer whose special attention was needed, and in fact, too late, for many a hapless lamb. But the train was rather accelerated, or ran easier until we reached Godley Junction, where we lost our speed and corridor carriage, until with lessened rapidity and many stoppages we landed again at the Central, Liverpool, reaching "42" in time for prayers and supper, feeling grateful that the snow-storm had been left behind with the higher altitudes of the Derbyshire and Penistone range.

The old adage as to March was quite exemplified as we (President Lyman and the scribe) started for London on the last day but one of that proverbial month. Our run to Sheffield was uneventful (Saturday though it was), the weather evidently affecting travel, or else the trippers were waiting for the Easter excursions, a week distant.

After an hour's waiting at the busy Sheffield station, we had a nice car of the latest type, with comfortable chairs, head rest, lavatories, and all appointments, from Sheffield to King's Cross station. It was the perfection of railway travel, third class, at least, yet from Liverpool to 97, Farleigh Road occupied some eight hours, including stops. President Geo. Q. Morris had met us at the station, and as we passed along the streets we were crowded and jostled until the "Angel" was reached, from whence we had a long run to Dalstone Junction, long redolent of pleasant memories, because of its proximity to the old Conference House, Ball's Pond Road, even before Penton Street acquired the fame of later years. We finally reached the present fine and famous Conference House, and had warm welcome, seasonable refreshment and a good bed which were needed preliminaries for the Sabbath services at the usual Hall at Clerkenwell, which was fairly well filled, while the afternoon and evening services were full of animation, and held in the largest hall (a beautiful one) of that fine building, it seemed especially harmonious with the presentation of the Gospel, and with the singing, led by Professor Tout and his gifted family and others was a grand success. It was quite a treat to meet so many old friends whom we had met so oft before. We lunched enjoyably with Dr. Stauffer, his wife and family, who have been on the Continent and in London for the past nine months, but will leave for their mountain home.

It might, to the casual observer, seem to be a very slight thing to have an unostentatious gathering of Latter-day Saints in the metropolis—shall

we say of the world; but there was potency in testimony, whether from the Elders, from the Presidency, or from the brave young girls, Sisters Holbrook, Sargent and Farnsworth, who stood humble and unabashed as they did and even had done in the crowded streets, to that of the more matured and experienced Sister Alder, who has done a good work, and is now feeling somewhat more like return, after she has visited a few famed places and looked up genealogy in other localities.

The Priesthood meeting was exceptionally good. Some remarkable testimonies and experiences were related, and President Lyman addressed the brethren at length on timely topics and with a fervent spirit. Six hours seemed long by the watch, but it was brief to the spirit, though dinner at the close was welcome, and a good preparatory move for the evening's entertainment, where an overflowing audience assembled and enjoyed the program as it was presented. The Tout family were a host in themselves, six in number, each one taking a distinct part, yet blending under the direction of the *maestro* into a remarkable whole. Miss Nannie Tout's singing of "Oh, my Father," was a revelation of itself, and if the giving of entertainments should eventually be the decision of this gifted family, nothing in our memory seems equal, unless it was the Fraser family of many years ago, who seemed endowed with the same intense love of song, and the same *abandon*, the same fresh, earnest enthusiasm that captivates any audience, and brings to mind the Shakesperian conclusion, "the man that hath no music in his soul or concord of sweet sounds, is only fit for treason, strategy, and spoils, let no such man be trusted."

April brought more favorable weather, and a good opportunity for our final visit to places and persons whom we may not see again. We had hearty greeting with Wm. B. Dougall, Col. Thomas, Mrs. Everhard, Mrs. Ollis and a couple of her daughters, President Ellis of North London Branch, some of the kinsfolk of our old time friend Brother John Squires, of Salt Lake City, and it was an inspiration to mark President Morris as the son of our friend and fellow-worker, Elias Morris, whose sudden death we sadly read of when in San Francisco three years ago, but whose good qualities are surely reproduced in his growing sons.

We spent an enjoyable evening with Sister Seich's family and Sister Seager, at Stratford, returning late to Farleigh Road. Next day we visited kindred and had supper with Sister Everhard and a nice after chat, although weary and worn out, and counting on leaving London for Norwich on Thursday early, which we reluctantly did.

N.

CLERKS of Conferences would confer a favor by sending in reports of their conferences for publication as soon as possible after the close.

ARRIVALS.—The following Elders arrived all well on the s.s. *New England*, Friday, April 5th. For Germany—Thorvald Hansen, Ephraim; Charles Gessel, Providence; Hyrum J. Anderson, Salina; Frank Pingree and George Wilson, Ogden.

RELEASE.—Elder Arthur A. Woods of the Norwich Conference has been honorably released to travel and labor among his relatives.

TRANSFERS.—Elder Edward E. Jenkins is transferred from the Birmingham to the London, Elder R. P. Carlisle is transferred from the London to the Liverpool, Elder Wm. H. Grimshaw is transferred from the London to the Manchester, and Elder Geo. R. Scott from the London to the Sheffield Conferences respectively.

CONFERENCE NOTICE.—The Semi-Annual Meetings of the Leeds Conference of the Church of Jesus Christ of Latter-day Saints will be held in the Temperance Hall, Chapel Street, off Leeds Road, on Sunday, April 21, 1901. Services will commence at 10:30 a.m., 2:30 and 6:30 p.m.

ABSTRACT OF CORRESPONDENCE.

ELDER E. EDSON SNELL writes us from Darlington a few words, as follows:

"A very successful District Meeting was held in Middlesbro', Sunday, March 31st, by the Elders from Middlesbro', Darlington, Stockton, Hartlepool, and President Mitchell of Newcastle.

"The large room of the Temperance Hall was secured, and about ninety in the morning, one hundred and fifty in the afternoon, and two hundred at night, listened to the testimonies borne by the Elders to the restoration of the Gospel.

"Sister Parrish was listened to attentively while she removed much prejudice in regard to the condition of the people of Utah. Many were the expressions of approval and satisfaction, and all agreed that the Lord had not failed in His promises, and that the day was one long to be remembered.

"On Monday evening, the Priesthood of the district convened in the Lecture Room, and those who were present were amply repaid in the encouragement and instructions given."

NORWICH CONFERENCE.

THE Norwich Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints, convened in Gordon Hall, Duke Street, Norwich, April 7, 1901.

Among those in attendance were: Presidents Platte D. Lyman and H. W. Naisbitt of the European Mission; President George Q. Morris, Elders F. T. Bailey and R. P. Carlisle of the London Conference; Elder B. R. Birchall of the Manchester Conference; President Seth Pixton and all the traveling Elders and Lady Missionary of the Norwich Conference.

10:30 a.m. Singing. Prayer by President George Q. Morris. Singing. Sacrament was administered by Elder Chas. Munns. Singing.

President Seth Pixton then expressed his pleasure at seeing so many present, and extended a hearty welcome to all. He also spoke upon the personal responsibility of the Saints in voting and sustaining the Authorities of the Church.

The statistical report for the six months ending March 31, was then read: Branches, 3. Missionaries from Zion—Lady, 1; Seventies, 10. Local

Priesthood—Elders, 8; Priests, 10; Teachers, 3; Deacons, 4; members, 166; children under eight years of age, 54; total number of souls, exclusive of missionaries from Zion, 245. Tracts distributed—from door to door, 18,864; in open air meetings and otherwise, 932. Books distributed—sold, 132; loaned, 175; given away, 105. Strangers' houses visited—with first tract only, 4,697; by first invitation, 132; by re-invitation, 205. Gospel conversations, 1,107. Meetings held—hall, 147; cottage, 34; out-door, 1; Sunday school sessions, 70; M. I. A. sessions, 15; theological classes, 25; Priesthood, 6. Baptisms—new members, 9. Confirmations, 9. Children blessed—of members, 5; of non-members, 3. Died—under eight years of age, 1. New subscribers for the STAR, 3.

The general authorities of the Church and the Presidency of the European Mission were presented and unanimously sustained. Elder Seth Pixton was unanimously sustained as President of the Norwich Conference, also the following traveling Elders and Lady Missionary in their respective districts: Norwich—Jos. G. Park, Sister Eva R. Park, Zenos Whittaker, A. A. Woods. Ipswich—Chas. Munns and Stephen Thurston. Beccles—Geo. F. Stalker and W. T. Carlisle. East Dereham—D. W. Allred and Wm. Bowthorpe. The local Elders were also unanimously sustained.

Elder Arthur A. Woods spoke of the personal responsibility of the Saints in supporting those who had been placed over them as leaders, and bore his testimony to the truthfulness of the Gospel.

Elder B. R. Birchall of the Manchester Conference spoke of the necessity of living the Gospel as well as believing, and bore his testimony to its restoration, and warned the people against putting their trust in the accomplishments of men, as simply human education will never lead us on the great journey to eternal life.

Elder Geo. F. Stalker and President Seth Pixton occupied the remaining time, bearing their testimonies to the truthfulness of the Gospel.

Singing. Benediction by Elder R. P. Carlisle.

2:30 p.m. Singing. Prayer by Elder D. H. Allred. Singing.

President George Q. Morris then spoke at length upon the necessity of each person being in possession of the Holy Ghost, the fruits of the same, and the joy and pleasure that it brings to the hearts of the people who have been "born again," as commanded by the Savior. "The Holy Ghost," said he, "is something real and no vague thing, although many have come to the conclusion from the teachings they have received that it is but a 'word,' and not a 'power.'"

President Platte D. Lyman spoke upon the authenticity of the mission of the Prophet Joseph Smith, taking as his text Matt. 7: 15: "Beware of false prophets. . . . By their fruits ye shall know them," and said the Latter-day Saints were willing to be judged by the fruits of the labors of the Prophet Joseph and his successors, then referred to the organization of the Church, the Articles of Faith, and general character of the people.

Singing. Benediction by Elder Chas. Munns.

6:30 p.m. Singing. Prayer by Elder Stephen Thurston. Singing.

Sister Eva R. Park spoke upon the truthfulness of the Gospel, and felt it an honor to be counted worthy to be an ambassador of Christ unto this nation.

President Seth Pixton then favored the congregation with a solo, entitled, "O grave, where is thy victory!"

President H. W. Naisbitt then addressed the assembly upon the necessity of obeying the commandments.

Singing. Benediction by President Platte D. Lyman.

Priesthood Meeting was held at Gordon Hall, on Saturday, at 7:30 p.m., at which time the Elders reported their labors, and received valuable instructions from Presidents Lyman and Naisbitt.

On Monday evening the Elders, Saints and friends met together in a social gathering, and partook of an excellent lunch that had been provided, after which a program consisting of songs, recitations, duets, speeches, etc., was beautifully rendered by the Saints and their friends.

The Conference was one long to be remembered, and the expression of many was that it was one of the best they ever attended, and we look for good results to accrue therefrom.

A. A. Woods, Clerk of Conference.

"THE BIBLE ONLY."

It is refreshing to find a Protestant who in these days admits that the Bible is the inspired Word of God, and that he and the Catholic have so much in common. As for the "Bible only" theory, Protestants hold as points of belief many things which are not in the Bible, and others which are contrary to it. For example, the Bible commands the people of God to keep holy the Sabbath (Saturday), as the Jews do to this day, and denounces those who violate this law. Nevertheless, Protestants observe Sunday as Catholics do, although they cannot find a single word in the New Testament which goes towards abrogating the law of the Old; they have, therefore, *abandoned Scripture*, to conform to institutions which the Sacred Book does not command. The Catholic Church celebrates Sunday instead of the Sabbath in virtue of the apostolic tradition, which it traces back as far as St. Ignatius, the disciple of the Apostles. It has no doubt that the Apostles substituted Sunday for Saturday through Divine inspiration, and therein acts quite in accordanee with its principles. But *Bible-only* Christians, who admit no precept to be of Divine authority which is not found in the Bible, are, by keeping Sunday instead of Saturday, trampling under foot their fundamental principle. The Bible also forbids eating blood and flesh of animals which have been strangled, and this ancient law being newly enforced by the Apostles, was recorded in all the letters respecting the Jerusalem Council, and inserted in the Acts of the Apostles. By what right do Protestants abandon the formal text of Scripture, and disregard this Divine command? Catholics are aware that this law—ceremonial under the ancient dispensation—was merely matter of discipline in the early Church, and was abrogated by apostolic authority. But by what right do *Bible-only* Christians, violate a precept found in both Testaments? Again, *how do Protestants know* what is the "inspired Word of God," and what is not? How can a sect, admittedly liable to err, give us any satisfaction on the point? Neither Testaments tell us the number

of the Sacred Books; but instead of silently adoring those counsels of Divine Wisdom which have left them in ignorance of a fact on the knowledge of which (according to their theory) their salvation depends, Protestant clergymen, Bible societies, etc., pronounce dogmatically upon the Canon of Scripture, set aside as apocryphal several books which have been received since the first ages of Christianity, and are in daily use throughout the world. In order to decide that certain books are not inspired as much authority is required as to decide that they are. Protestants refuse to acknowledge such authority in the Council of Trent, but suppose it is to be vested in themselves, and so claim a power which they deny to the Church of God. Recently the Cambridge University Press has sent forth a learned little work pleading for the use of the Apocrypha; and the author points out that the New Testament writers were largely influenced by these books, that they held a high place in the estimation of the Fathers, that up to the Reformation and long after it they formed a usual part of the Old Testament, that indeed until 1743 the S. P. C. K. published no Bibles without the Apocrypha. Why do "*Bible-only* Christians" set aside a portion of their "only guide to salvation"? And why do they flood the country with tracts, pamphlets, magazines, etc., which are really commentaries on the Bible, endeavors to impose individual interpretations thereof upon others, and at the same time violent and vulgar attacks upon the Catholic Faith? If the Bible is sufficient, what is the use or the necessity of "Original Essays," sermons, or tracts? Perhaps someone will answer a few of these points, and they might at the same time explain by what Scriptural authority Protestants say "This is not the Body of Christ," when Christ Himself says positively and unmistakably, "This is My Body." The "Bible-only" is a vain boast, a rule which Protestants themselves do not follow. Therefore they are at variance both with Holy Writ and their own pet principle. How then can they claim to be teaching or professing truth? It would be interesting to know by what authority Protestants impose upon others the reading of the Bible for instruction in revealed religion, and when the arts of printing and of reading became sacraments as necessary to salvation as Baptism—nay, more necessary, since certain "Bible-only" sects deny the spiritual efficacy of baptism, and others have reduced it to mere matter of opinion. By what authority are the gates of Heaven closed against the unlettered and the unlearned? And which, oh, which version of the Bible must we read, and how are we to know that we have got the right one? The "dictates and decrees" of Protestantism form the most bewildering mass of inconsistency and self-contradiction ever invented to bewilder the mind of man. Happily, God "has not left us orphans."—M. C. L. A CATHOLIC.

UTAH ITEMS.

It is estimated that the appropriation bill of the late Utah legislature will carry a little over a million dollars.

As an experiment, the public library at Salt Lake City will be open every Sunday afternoon for a month.

MRS. M. M. BARRATT of Salt Lake has given $20,000 to the Latter-day Saints' college. The gift will enable the erection of a new building, badly needed.

WHILE the people of Washington county may not be able to raise Sea-Island cotton, they are raising cotton which brings them 12 cents. It is made up into bats, and a good deal of it is sold in Salt Lake City and the State at large.

AN institution designed to develop the agricultural interests of the State to establish canneries and factories, is being organized by Salt Lake business men. The promoters say they propose to erect an $150,000 factory in Salt Lake City this fall.

THE Salt Lake City directory for 1901, just issued by R. L. Polk & Co., shows that the capital city has a population of 87,648, instead of 53,931, as returned by the Government census enumerators. These figures show an increase of 1,014 over last year.

PARTIES who have lately been touring the southern portion of the State report, that they never saw the farmers so active at this season in the past, and there is a general feeling that this year will be a good one for all whose lot has been cast in the southern country.

THE millers of Salt Lake county got together lately and agreed that hereafter flour should be sold, wholesale, at an advance of 10 cents per hundred, making the present prices $1 25, $1.35 and $1.50 per hundred, or 10 cents less than December prices.

W. M. ROYLANCE has shipped fourteen cars of honey from Eastern Utah within a year. A great deal of product was strained. The honey all went to Cincinnatti, where it is used in the manufacture of candies and biscuit products.

THE TINY EARTH AND THE VAST UNIVERSE.—Geographers estimate that the oceans and seas of our globe contain over 373,000,000,000,000 gallons of water, if any one can conceive what that vast amount really means. Surely the finest possible grain of sand tossed about in that mighty volume is indeed a tiny object in comparison, and one to be ignored. Yet, microscopic as it seems, it is far larger in proportion than is our earth in the vast volume of space which is contained round us in that part of the universe easily reached by the unaided eye. For astronomers finding a mile much too small a unit for their stupendous measurements, have created "light years" as their gauge of distance. Now, a "light year" is that distance which light will travel in one year, and light rushes through space at about 186,000 miles a second, or travels in a year a journey that would take an express train over eleven million years to accomplish. For light, in one second, has gotten over ten days ahead of sound, both starting at the same instant. Taking our sun as a center of a globe of space on the circumference of which is our nearest stellar neighbor, Alpha Centauri, we have a space containing 70,000,000,000,000,000,000,000,000,000,000,000,000,000 square miles. Now, Alpha Centauri is only four and one-third light years away from us, while Vega, at a distance of ninety-six light years, calls for figures so vast in their meaningless quantity that the printer would surely rebel at sparing the hundreds of ciphers required to set them forth. Well has the poet sung:

"Who sounds with a tiny plummet, who scans with a purblind eye,
The depth of the fathomless ocean, the wastes of the limitless sky."

DR. EUGENE M. AARON.

VIRTUE is not above human nature. God has bidden us be humble, peaceful, charitable, pure; God has not bidden us to do what we cannot do.

THE CHARMER.

"We need that charmer, for our hearts are sore
With longing for the things that may not be;
Faint for the friends that shall return no more;
Dark with distrust, or wrung with agony.

"What is this life? And what to us is death?
Whence came we? Whither go? And where are those
Who, in a moment stricken from our side,
Passed to that land of shadow and repose?

"Are they all dust? And dust must we become?
Or are they living in some unknown clime?
Shall we regain them in that far-off home,
And live anew beyond the waves of time?

"O man divine! On thee our souls have hung;
Thou wert our teacher in these questions high;
But, ah! This day divides thee from our side,
And veils in dust thy kindly guiding eye.

"Where is that Charmer which thou bid'st us seek?
On what far shores may his sweet voice be heard?
When shall these questions of our yearning souls
Be answered by the bright eternal word?"

So spake the youth of Athens, weeping round,
When Socrates lay calmly down to die;
So spake the sage, prophetic of the hour
When earth's fair Morning Star should rise on high.

They found him not, those youths of soul divine,
Long seeking, wandering, watching on life's shore—
Reasoning, aspiring, yearning for the light,
Death came and found them—doubting as before.

But years passed on; and lo! the Charmer came,
Pure, simple, sweet, as comes the silver dew;
And the world knew Him not—He walked alone,
Encircled only by His trusting few.

Like the Athenian sage, rejected, scorned,
Betrayed, condemned, His day of doom drew nigh;
He drew His faithful few more closely round,
And told them that His hour was come to die.

"Let not your heart be troubled," then He said;
"My Father's house hath mansions large and fair;
I go before you to prepare your place;
I will return to take you with me there."

And since that hour the awful foe is charmed,
And life and death are glorified and fair.
Whither He went we know—the way we know--
And with firm step press on to meet Him there.

H. B. S.

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